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THE WORLD IS WITH US

SUPPOSING ten thousand people—asks the Marxist—desire what is good for mankind, why should ten or twenty people be allowed to delay or prevent this good? It is better, comes the answer, that they should be liquidated.

Supposing, asked the Nazi, that it is good that a man should be shot for the good of the state, why should it be wrong for a man to be tortured for the same purpose? And the answer came pat during the past war, torture is a useful means for the protection of the state.

The answers are quite logical and quite abhorrent. But why abhorrent? In that question lies the dilemma of modern man. For on another level of action from that of the Marxist or Nazi he has to ask whether he should or should not be prepared to use the hydrogen bomb? Whether he should or should not go to war? He has to find an answer to such questions or he may find himself in a position when question and answer alike seem futile. He must know why he should act or not act in certain ways. If he doesn't know then nothing seems to matter very much. It is in this condition that many men find themselves today and many more are on the verge of it.

Seeing Clearly

The human spirit revolts against the answer of the Marxist and the Nazi. The firing squad is a blot on any human achievement. Indeed many would say, better no achievement at all than have it at that price. And the torturer is shunned wherever he may be found. The destruction or torment of humanity by humanity for any supposed human good is seen to be vile. But how difficult it is to see this, and see it unclouded, even the history of religion demonstrates. Millions of human beings have been destroyed or tortured in the name of religion. Why? That question even now can strike a chill in the heart—and religion is only saved because those who killed or tormented are seen to be far away from its inmost powers. These have to be discovered. They have to be discovered in every generation.

What Shall Be Done With Failure?

Two books from America published in this country by Gollancz, take part in this discovery. They are, *The Renewal of Man* by Arthur Miller, 10s. 6d., and *Man's Knowledge of God*, by William J. Wolf, 10s. 6d. They are the first and second books in a new series, "The Christian Faith Series", edited by Reinhold Neibuhr.

The first book may be regarded as a project of faith intended to answer the questions at the beginning of this article. (They are partly taken from the book). The questions may be asked on a more appropriate level. It is certain that the lover of humanity will fail in his love. The deeper his love the deeper will be his consciousness of failure. The Marxist or the Nazi will feel no failure. He cannot allow himself to do so, otherwise he would not shoot or torture. It is only the real love of the really good which feels failure. And what is the good man to do about it? The answer of the Christian religion, and particularly of Protestantism, is that a man can only be saved by the consequences of certain failure by learning not to be concerned about it. He will throw away his self into what he believes is the self of God. He will know that God does not command the impossible, namely, that a man should not fail. It is only the man—particularly when he is apart from God—who commands this of himself. When Paul found that he could not obey what he thought to be the Law of God he was lost; he was saved, namely he found a new self, when he found a new understanding of God through the experience he called the Christ. This experience, a new experience of his relationship to God, declared to him that although he failed, and would fail again and again in good works, yet his faith in God would save him from the consequences of his failure.

A man should do good knowing that sooner or later he will fail but that he will be saved inwardly from the consequences of it. Thus real "love of the brethren," not the sham and consequent horrible love of the Marxist or Nazi, sooner or later rests upon the love of God.

Around this theme, in somewhat different terms has Mr. Miller written about the "Renewal of Man".

The Christian

Mr. Wolf has another theme, but equally addressed to the discovery of the real powers of religion. He rightly points out that no one in a Christian civilisation could be talking about God or alternatives for God, without the presuppositions of the Christian religion behind him. These are for Mr. Wolf, the revelation of God to be found in the Bible and the interpretation of this revelation to be found in the "historical community," namely the Church. Although the function of the Church is decidedly something more than that of interpreter. In its own way it is a revelation of God also.

The truth of Mr. Wolf's main claim is obvious. A man born within a Christian community is found in some ways to be a "Christian" no matter what he calls himself. The Christian religion therefore cannot be thrown over in Christendom in favour of some other religion, for the other religion will most assuredly be founded in Christianity. How wise it is therefore to understand the nature of the Christian faith.

And one can agree with Mr. Wolf, as most assuredly with Mr. Miller. But both their books seem to have one grave defect in this task of the discovery of what is real in religion. They both assume that the inmost truths of the Christian religion can only be found within a framework best defined as regarding Jesus Christ as "God and Saviour". They make no allowance for the convictions of many who believe in the real depths and inwardness of the Christian religion without accepting this framework; and they appear not in the least to be apprehensive of what may happen to those depths and the inwardness if the necessity of the framework as an essential of belief is insisted upon. In short the two authors look for the salvation of the world only when the world has accepted the traditional framework of the Christian belief, and in their case the traditional Protestant framework. And they appear not to be shaken in the least by the appalling implications of this.

How long will the world have to wait if it can only be saved through the Christian religion, and particularly Protestant Christianity?

UNITARIANS AND CAPITAL PUNISHMENT

By L. Baker Short

IN view of the recent vote in Parliament, and the campaign to secure the abolition of capital punishment in this country, it seems to me to be of general interest to realize that Unitarians have played a worthy part in this long, slow, weary fight for a great humane reform.

Raymond Holt does not mention the subject in his *Unitarian Contribution to Social Progress in England*, but the Unitarian contribution against capital punishment began long ago. A correspondent to *The Inquirer* last November pointed out that as early as 1842 *The Inquirer* in its very first issue took a line against the death sentence, when the matter was very much in the air. The Unitarian witness, however, goes back even earlier than this.

For example, the great Unitarian missionary, Richard Wright, published in London in 1807 *Lectures on Capital Punishment, addressed to the English Judges*, under the pseudonym *Beccaria Anglicus*. The pseudonym, of course, refers to the famous Italian reformer, Cesare Beccaria, who from 1764 began to influence and revolutionize the criminal codes of many European countries in the direction of greater humanity, while death still remained the legal punishment for some hundreds of offences in Britain.

It was not that the Christian Unitarians (as they called themselves in those days) did not believe in punishment. In opposition to the Universalists, indeed, they maintained that in the next world human beings must suffer some punishment (though not eternal punishment) for their sins before their final salvation. But their belief in a loving Father—God and in a merciful Saviour, Jesus Christ, made many of them turn with abhorrence from the idea of capital punishment (or "punishment of death" or "capital punishments," as they sometimes called it). Such an extreme penalty gave the individual no chance of reformation, which they held must be the object of all punishment.

And, let it be observed, these Unitarian pioneers against capital punishment were not concerned for its abolition only for lesser crimes, but also for the crime of murder itself. For their objection to it was not on the utilitarian grounds described as animating many early abolitionists by Arthur Koestler in his articles in *The Observer*, but arose from religious and Christian principles as to the sacredness and dignity of human life and personality. Their attitude and arguments have, in fact, an extremely modern sound.

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Perhaps the greatest Unitarian pioneer against capital punishment was the Rev. George Harris (1794-1859), the Englishman who, during his long ministry at Glasgow, did so much for the spread of Unitarian ideas in Scotland.

Already in the very first number of his new Scottish Unitarian periodical *The Christian Pioneer* in 1826 he proposes to deal with such matters as Capital and Legal Punishment, "for these are questions, we think, richly meriting the attention of every enlightened mind, and every benevolent heart". And early in 1827 we find him rejoicing that certain London Unitarian laymen have refused to take the juror's oath because they could not conscientiously have part in any cases involving the death penalty except for murder. "We rejoice that this practical stand against a punishment, at variance, as we think, with the whole spirit of Christianity, has thus been made." He goes on to urge that what is required is "not merely the punishment of crime, but its repression, by the reformation of the criminal".

In 1830 he is protesting at the disgraceful scene of a public execution in Glasgow. "We regard such scenes as pitiable exhibitions of human imbecility, evidencing as they do, that legislators still consider the best guardian of the public morals to be the common hangman, and the best means which enlightened society can furnish him wherewith to insure its virtue, the halter. We regard such scenes as a fearful outrage on the precepts and the spirit of Christianity, and as a usurpation of the prerogative of the sole Lord and giver of life. . . ." He continues by pointing out the youth of the two men who had just been executed—both under twenty—and by stressing in truly modern fashion their unfortunate environment, their illiteracy and ignorance. "These young men were to be pitied, not cut off from all hope of reformation, all opportunity of improvement and amendment."

* * *

By the end of 1838 George Harris's campaign against Capital Punishment began to gather momentum. He was asked by the "Glasgow Working Man's Association" to lecture on any subject he might choose of social interest and importance. He gave two lectures on "the irrational and debasing nature and tendency of Capital Punishments". "They were listened to with breathless attention, only interrupted by fervent acclamations," by "over-crowded audiences." At the close when the opinion of the audience was taken as to "the abolition of death punishments for crime, every hand was raised for their erasure from the statute-book of Britain". Laudatory press reports and the strong interest of mainly working people who were still unenfranchised led to the repetition of "Mr. Harris's Lectures on Capital Punishments" (as they came to be known) in different areas of Glasgow and further afield in Scotland. Many orthodox dissenting churches allowed their premises to be used for the lectures, though a few refused because of Mr. Harris's Unitarianism.

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Early in 1839 a Requisition signed by the Provost and many of the Town Council begged Mr. Harris to give his lectures in Paisley. "We feel grateful for your strenuous exertions to wipe away the foul blot which tarnishes the glory and honour of our beloved country. . . ." The lectures were duly delivered, and Mr. Harris was afterwards given "a handsome entertainment at the Town's House," when he urged "the vital importance of a national system of education in the prevention of crime". He gave the lectures twice in Edinburgh, first for the Association of the Working Classes, and then for the Edinburgh Philosophical Association. Everywhere virtually unanimous resolutions were carried in favour of abolition.

A little later, one Sunday evening in March, 1839, the Edinburgh Unitarian Congregation held a special meeting at which they unanimously decided that Capital Punishment was a fit subject for a church to consider—even on a Sabbath! They then went on to agree, not only that they would petition for the reprieve of a Dundee murderer of his son, but that "entire worshipping society gave it as their deliberate opinion, that Death Punishments for crime are useless, unjust, and barbarous". A Petition to the Queen was then unanimously adopted, signed by the Chairman and the Minister, and ordered to be printed in Edinburgh papers. The petition declared that Capital Punishments do not deter others, and "not only do not seek the reformation of the offender, but prevent the very possibility of that reformation". While they detest "the awful sin of murder," yet they feel that the murderer, while restrained from again injuring society, "should be preserved in existence and supplied abundantly with all the means of intellectual, moral, and spiritual improvement"

A somewhat similar Petition was sent from the Glasgow Unitarian Church. Meanwhile, Mr. Harris was giving his lectures, by invitation, at Tillicoultry and Dalry, Ayrshire, and twice-over at Aberdeen, first for the Unitarians, and then for the Working Men's Association.

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In May, 1839, Harris repeated his lectures in Glasgow for the third time in six months, this time in connection with the death sentence on a young man for whom 6,064 Glasgow people petitioned the Queen that he might be spared and so trained that he "may be enabled to benefit the society whose laws he has violated, a well as the families of those he has wronged. . . ". On this occasion Mr. Harris received a letter from Lord John Russell's secretary informing him of a reprieve. A similar petition for another Glasgow murderer in 1840, signed by about 11,000 people, was not successful. Unscrupulous orthodox religious enemies now whispered that the executed criminal was a Unitarian, and that the man's crimes were the natural results of his Unitarian principles! George Harris delivered a vigorous reply to the slander.

Encouraged by various attempts in Parliament to reduce the number of crimes to which the death penalty applied, Harris now carried his crusade south of the border into England in 1840. The *Kendal Mercury* tells us that in that town an audience, crowded to excess, had its attention riveted for more than two hours by an address which "was repeatedly and rapturously cheered". But his greatest moment was possibly when, in July, 1840, in the Town Hall of Birmingham he addressed "several thousand people of all classes and of every religious party" for nearly two-and-a-half hours, and "was listened to with deepest attention, only interrupted by the cheerings of the meeting".

He had been introduced by Thomas Ryland who had been with Dr. Priestley at the Birmingham riots fifty years before. At the close there were "the waving of handkerchiefs and protracted cheerings".

The *Record of Unitarian Worthies* (1876) says of George Harris: "He laboured hard for the Abolition of Capital Punishment. The lectures he delivered in numerous places on this subject were attended by thousands of all churches. These discourses were among the most brilliant of all his orations."

Undoubtedly he was a man of striking appearance and magnetic eloquence. As an Aberdeen writer of 1909 puts it: "He had a majestic presence, and the florid and pompous eloquence of the period. His preaching was highly inspiring, and it evoked fervent enthusiasm."

COMMENT

South Africa and Her Neighbours

THE Union of South Africa has ambitions over and above the attainment of good government and prosperity, and that is to become the leader of African nations south of the Sahara Desert. Foreign observers are beginning to assert that this ambition is already beginning to have a subtle influence on the country's internal policy. Shortly after Mr. Strijdom's attaining office he said that his country sought friendship with non-European or Negro states of Africa—something that Dr. Malan would never have owned. South Africa is now pressing for a conference on African defence which shall be attended by these nations. This raises the question as to what adjustments the South African Government will make in respect of the colour bar in the case of the visit to Cape Town of delegations from a Negro state on official business, and it is understood that the Department of External Affairs has undertaken to seek an acceptable and inoffensive solution to the problem.

Mr. Strijdom, too, seems to have accepted in a speech in Parliament the principle of economic integration for Negroes in South African society, implying that the Nationalists are yielding in their strict segregation policy. Although one of the major aims of the Government, too, in the present session of Parliament is to remove persons of mixed blood from the election rolls permitting them to vote for white candidates, there is considerable informal discussion as to the international propaganda advantage of extending the franchise more widely among the Negroes. One of the difficulties that will arise in the event of an African defence conference will be the question of using Negro troops, which, of course, will be the policy of most of the other African states. The advance of the Gold Coast and Nigeria to practical independence will severely limit the leadership role that South Africa expects to play, unless she makes greater concessions to African sentiment.

The Multi-Racial State

I have just been looking at a photograph appearing in a newspaper of French Republican Security Guards keeping watch over an angry crowd of Algerian Frenchmen. A crowd of intelligent-looking but sullen young men, they have been accustomed all their lives to think of the land in which they live as a part of France and as such ruled by Frenchmen for the benefit of Frenchmen. But the million people of French descent living alongside eight million Arabs and Berbers now find that their position has become insecure, so that nearly a quarter of a million French troops are needed to maintain them in their position of superiority.

During the last seven months a real war has been in operation, in which three thousand rebels have been killed, with over a thousand French casualties, added to 850 assassinations, 300 kidnappings and hundreds of incidents of economic sabotage. Premier Mollet hoped to restore peace by rectifying the "gigantic injustices" suffered by the Moslem population; but this in its turn has produced a violent reaction among the French population who now see their privileged position threatened. The French forces are already taxed to the utmost; and when one remembers the mountainous nature of the interior, one can scarcely see any solution to the problem without the concession to the natives at the least, of equality, at the most, of independence.

This week negotiations are taking place in Paris between the French Government and the Sultan of Morocco and his advisers. According to the correspondents of the *Observer*, the Moroccans are adamant against the least limitation of their sovereignty, so that it is questionable whether the French will retain even enough authority to protect their own nationals and safeguard their great financial and economic interests in Morocco. The best that has been promised is that the 400,000 people of French origin now living in Morocco will be no worse treated than Moroccans. Theoretically that is fair enough, but it will hardly satisfy those who have come to regard their position as one of privilege. The test had to come sooner or later, but few could have expected it to have come so soon.

Fact or Fiction ?

During the past few weeks the columns of *The Times* have contained a vigorous correspondence as to the truth or falsity of a statement contained in a recent biography of Mr. Bonar Law to the effect that at a critical period in 1916 that statesman called on the Prime Minister, early, and found him, Mr. Asquith, playing bridge with three ladies. Like Sir Francis Drake in a more famous game, Mr. Asquith refused to be hurried, and "genially asked Mr. Bonar Law to wait till he had finished the game". Mr. Bonar Law was shocked at such frivolity. Letter after letter from well-known figures in public life has appeared contradicting or confirming the story, but no certainty seems to have been reached either way. Even if it were true, there would not necessarily be anything in the incident reflecting on Mr. Asquith, for surely it is an advantage that a person playing a great part in public life should for a time be able to cast off completely the cares of office. The interest for me in this incident lies in the demonstration it provides of the fallibility of historical evidence, no unimportant conclusion when we consider what claims are made for the historicity of certain events regarded by traditional Christianity as of supreme importance. I have, for example, read articles that seem to conclude that the evidence for the bodily resurrection of Jesus are absolutely convincing to every honest student of the subject. The correspondence in *The Times* suggests that quite as important as actual proof is a bias, perhaps unconscious, in favour of conviction.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

WE often speak of books that have influenced us, of plays we like to remember, but in company how many of us would like to admit of sermons which made a profound impression? And yet looking back I remember sermons which have had a lasting influence. Two I remember very vividly were from lay preachers. One was in my Methodist days, and in more recent years an address under the title of "The Walk to Emmaus" given by a member of our congregation will never be forgotten. This friend passed away last year and his addresses were given to me. It was very moving reading these hand-written pages and I was especially glad to see some of the addresses I had particularly liked.

"The Walk to Emmaus" was amongst them and I could almost hear our friend's familiar and well-loved voice as I read it. He thought that to converse freely with anyone was amongst the great satisfactions of life, and indeed to talk with him was an unusually rewarding experience. In this address he spoke of the conversation of those men walking to Emmaus.

"Those troubled hearts communing on the Emmaus road strike a familiar chord in the hearts of those who have tried their best in some good cause and have failed, and who like them have found enrichment in their very disappointment.

"Sometimes on rare occasions, perhaps, for most of us, we find ourselves in such an atmosphere with two or three more, when all present are interested, so interested that everyone loses himself or herself, and every obtrusive I disappears. There is a prevailing candour and an absence of reservations that so often falsify conversation, as Emerson puts it, 'All talk for truth and not for victory'.

"When these conditions are present and talk is thoughtful and slow and nervous dread and silence so characteristic of shallow talk is absent, there are no blank moments. For that reason there is an equality and contribution to the talk. What is said is not so much an expression of opinion as experience.

"... The varying gifts of intellect that present such disproportion on the surface all have their roots in the one deep life.

"It is the emotional content of such talk that is memorable. There is the sense of something more, much more than the isolated members of such a company can account for; a consciousness of what St. Paul calls enlargement. Also each one gains in the estimation of the other, there is as it were a general enlargement of personality.

"The break up of such a gathering is in distinct contrast to those unhappily frequent ones where the conversation has been about anything or nothing and that dismisses you with a baffled and scattered feeling; it is a composed, pulled together enriched feeling that you take away. And more than all an assurance that it has been worthwhile and that you have sensed the meaning of life."

When re-reading that passage and remembering the impression it made when spoken I wondered how often we experience that enrichment through freely talking with each other? We turn on knobs and hear the experts give their opinions, but how many people meet in the homes of friends just to talk? I'm afraid it is a rare experience and we need to be reminded at church as well as in other places of the pleasures, the satisfactions and enrichment of real conversing.

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I remember reading once of a man who said that the sight of the wonderful patterns wrought on the window panes after a night of intense frost compelled him to give up his ideas of a materialistic universe. He was going along the road one bitterly cold morning and saw as it were for the first time those amazing designs on a row of shop windows. Why, he wrote, should there not be just blank white panes? Why this dazzling beauty of design? Why, indeed?

I thought of him during this recent period of winter's intense cold grip, when one morning walking down to town for shopping I saw the window panes of a florist's wrought with a shining host of unfurled leaves and delicate ferns. It was a strange coincidence that these were the only windows thus patterned, and the sweep of the curves, the exquisite designs, the sight of pink azaleas, tulips, golden daffodils and other spring flowers seen faintly through the silvery windows made it an unforgettable picture.

Why should the frost leave such a signature of wondrous beauty? It certainly gives cause for deep wonder.

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One of the many values of the novel is to relate in personal terms the problems that beset each new generation. It is lamentably easy to read of conditions, laws and certain practices in our papers and never to imagine their effect upon people.

Robert Ruark in his novel *Something of Value* brings home to the reader with shattering impact the involved questions, economic, racial and religious of the Africans and white settlers in Kenya. The scope of the book is far-reaching, and though the revelations of savagery and cruelty both to human beings and animals appal, yet one is carried along by the story itself which revolves round a small group of individuals, and the author's feeling for the country of which he writes.

This is not a book for the squeamish, but those whom I know having read the novel feel as I do that it is the best written for many years about that tragic continent.

The second article on "The Dead Sea Scrolls", by the Rev. A. B. Downing, will appear next week.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Africa

SIR,—When I read Mr. Tom Wardle's article "Africa" in your issue of January 31, I felt that he had a very strong case. However, since then, I have read again what Schweitzer has to say on this in his "Out of my Life and Thought", Chap. 17. Here it is in part.

"Have we white people the right to impose our rule on primitive and semiprimitive peoples—my experience has been gathered among such only. No, if we only want to rule over them and draw material advantage from their country. Yes, if we seriously desire to educate them and help them to attain a condition of well being. If there were any sort of possibility that these people would live by and for themselves, we could leave them to themselves. But as things are, the world trade which has reached them is a fact against which both we and they are powerless. They have already through it lost their freedom. Their economic and social relations are shaken by it. An inevitable development brought it about that the chiefs, with weapons at their disposal, reduced the mass of the natives to servitude and turned them into slaves who had to work for the export trade to make a few selected people rich. It sometimes happened too that, as in the days of the slave trade, the people themselves became merchandise, and were exchanged for money, lead, tobacco, gunpowder and brandy. In view of the state of things produced by world trade there can be no question with these people of real independence, but only whether it is better for them to be delivered to the mercies, tender or otherwise, of rapacious native tyrants or be governed by officials of European states,—and then."

What so called self-governed means for primitive and semi-primitive people can be gathered from the fact that in the black republic of Liberia, domestic slavery and what is far worse the compulsory shipment of labour to other countries, have continued down to our day. They were both abolished on October 1, 1930—on paper.

It does not seem to me, therefore, that "it's not all that simple".—Yours,

Canada, Montreal. *Ross Macdonald.*

Ministerial Stipends

SIR,—Once more the annual flood of claims for wage and salary increases is in full spate, and another twist is about to be given to the sadly distorted structure of our national economy. Almost all classes of workers, industrial and professional, are zestfully adding their demands to the flowing tide. But there is one exception—the ministry of religion. Perhaps one who has retired from the ranks of the active ministry can comment on the matter more freely than many of his colleagues would care to do, though indeed I confess that I have never felt much strong inhibition in the matter!

It would, of course, be far better were a more lively interest evinced in the matter by the laity, but experience has shown that apart from notable exceptions congregations are well content to let the issue pass unnoticed until some special difficulty arises, such as the necessity of attracting a new minister to their vacant pulpit.

I note that at the last meeting of the G.A. Council the Chairman of the Ministry "drew attention to the alarming situation now caused by the shortage of ministers". This is likely to become much worse in about two years' time when many older ministers will qualify for the National Retirement Pension, and the pulpit shortage may then well become truly alarming—perhaps catastrophic.

Not that our body is in a worse plight than others, and the Anglican Church for various reasons is rather better placed than are any of the nonconformist churches. A minister of one of the largest Free Church bodies recently wrote to *The Times* stating that "all my college contemporaries are heavily subsidized either . . . by their wives or parents. . . . It passes for a witticism in some of our fraternals that 'we live by the sweat of our frau'. What of retirement? The minister duly receives with his pension of £50 a year a note advising him how to apply for national assistance".

We have not sunk to that level yet, thanks largely to the generosity of past generations of the laity who have built up considerable capital sums the income from which is administered with conspicuous understanding and sympathy by the present managements, to whom all ministers, I believe, feel indebted.

It is difficult to know what, if anything, the G.A. can do. Its resources are severely strained, and it has certainly done much in recent years to awaken unimaginative congregations to realize their responsibilities. There are, however, some that cannot, or will not, respond, including some "key" churches. Meanwhile, the purchasing power of the pound declines, and so does our ministerial roll. The number of entrants to our colleges declines, some students step aside into other professions as they finish training, some quietly slip out in middle-age, finding themselves unable to make family ends meet. The crux of the matter lies in the conscience of the congregations. There is not much time left for them to realize the sharp poignancy of the situation, and perhaps some of them could do worse than consider whether for them their immediate responsibility does not begin in their own manse.—Yours,

St. Annes-on-Sea. *Herbert Crabtree.*

Church Advertising

SIR,—In all my experience of over 25 years as a Unitarian minister I have never been able to persuade the Editor of the provincial newspaper in the towns in which I have ministered to accept advertisements of the type advocated by the anonymous writer "minister" of the article on advertising.

Their argument is that if they accept Unitarian propaganda in any form, however intriguing, they will, (1) Give offence to the traditional churchpeople in their area; (2) Find themselves inundated with retaliatory advertisements from such organizations as the Christadelphians, Jehovah's Witnesses, etc.

I have been informed by several newspaper editors that it is generally agreed among them that the only form of advertisement (which "Minister" truly says is useless) which can be accepted by reputable newspapers is that of headline, the name of the Church or Chapel, minister, and time of service—and this in an out of the way column reserved for "Church Notices".—Yours,

Lincoln. *H. W. Kemshall.*

Why Keep Lent?

SIR,—I am much disturbed in mind to notice the idea of keeping Lent is creeping into our churches. I fail to find any instruction by Jesus about it. He certainly did not instruct his disciples to keep the two commandments for six weeks of the year only. Fortunately for the children the "Save the Children Fund" is open to receive contributions at any time of the year. Its present address is 12 Upper Belgrave Street, S.W.1.—Yours,

Penmaen. *E. R. Lee.*

A Retreat

SIR,—Your readers will find the preliminary announcement of the 1956 Retreat elsewhere in this issue of *The Inquirer*.

May I say, through the medium of your columns, how grateful I, as organizer, am to those friends who have attended and helped with former Retreats.

I am, personally, profoundly grateful for the help such days of quiet give one. The difficulties and discouragements which certainly exist in organizing and carrying out these ventures, do not compare with the help—at once practical and intangible—that comes from them.

Each year I hope the quality of the silence and devotions will get better; each year I hope new friends will join us.—Yours,

Crewkerne. *Margaret R. Dickin.*

The I.A.R.F.

SIR,—It is to be hoped that most of our churches observed International Sunday on February 26 and congregations heard something of the important work of the International Association for Religious Freedom, and that readers of *The Inquirer* read the two instalments of the Message of the President of the Association, Rt. Hon. J. Chuter Ede. I should like to draw your readers' attention to the fact that personal membership of the Association costs 10s. per annum, and to invite all who are interested in its aims and wish to help in its work to send their subscriptions to me (Revd. Kenneth Twinn, M.A., Harrison Parsonage, Atherton, Manchester) now. In return they will be kept in touch with its activities, mainly through the *News Digest*, appearing quarterly. At the same time I would remind those readers who are already members that the annual subscription is now due. Cheques and postal orders are most conveniently dealt with if they are made out to me personally.—Yours,

Manchester. *Kenneth Twinn.*

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE YOUTH LEADERSHIP COURSES

(continued)

"OUR FREE FAITH"

A lecture given at the Scottish Course

By Wallace B. Tavener

(Minister : St. Mark's Church, Edinburgh.)

Our Position

PEOPLE belong to a tradition as certainly as they are children of their parents. To put it another way, we can think of our "Western" tradition, as it is called, as layers of ground on which we find ourselves standing. The latest layer, and the least settled, represents the Industrial, Political and Scientific Revolutions of the 18th, 19th and 20th centuries, with the Renaissance underneath. Below that again the rock is, so to speak, a thousand years deep. This is the age of Christendom. It rests in turn on Israel, Greece and Rome with all the rest going down into foundations out of sight.

When we think of the teaching of our church we naturally think of the tradition of Christendom. Now much in our later inheritance, in the scientific and political revolutions, has given an impression that the Christian tradition has been nullified. But there has been enough experience in recent times to show that this is not so. While many superstitions of the past have been knocked on the head, the religious sense of mankind remains active, and in many cases the survival power of religion has been put to the severest possible tests. We should notice in passing that the enduring life of religion is not shown only in Christianity but in Buddhism, Hinduism and Islam also.

So the religious idea is still a force in the world, and we have our own line of tradition in the Christendom of the West. We must not be too pretentious about our line as though no other way counted. But our most genuine contribution can come if we admit we are within our own line, and advance it with our best and renewed understanding. We are left with the business of expressing our religion, practically, without the archaisms that science has made incredible, and without the barbarous nonsense which is in much modern ideology. This is the task which Unitarians have the freedom to undertake.

Our Faith

Our faith is that the world is a creation, and not an accidental occurrence. The author of this creation, according to custom, we call God. Of God we know what the creation tells us in its transcending power and law, in its inscrutable intelligence, and by signs of beauty in our hearts. It is not God we know, but his will.

Everything shows that man has a special place in that creation. Amongst all known creatures he is the only toolmaker, musician, artist, builder of churches and social organizer. He is the only creature that is aware of its history, of itself, and of a future.

While all other creatures are impelled in their way of life by unconscious instinct, man must charge his soul with intelligence and prayer. With his intelligence he sets up structures of truth out of experience. Prayer is the means of drawing from God a power for good.

Goodness is the special enterprise for man. He alone makes distinctions between good and evil. By goodness he advances, and by evil he approaches disaster. The mission of man is increasingly to bring righteousness into the world.

The great symbol of this righteousness coming into the world is Jesus Christ. We believe in Jesus as the sign of God's power and meaning in man. We treasure his teaching, honour his genius and recall his story in humble awe. All Christians, in their different ways, share this veneration.

We believe in the Kingdom of God. We believe, as Jesus did, that the world never stays still in imperfection, and that we are to look forward to, and work for, the overcoming of evil with good both in ourselves and the world.

All sin we believe to be one or another kind of selfishness, and that salvation is found in togetherness, the outgoing of one's life and concern in a shared life with all mankind.

Much of all this we have learnt from the Bible and from thinking about its teachings. Therefore we have a special care for that book. But many centuries of later experience has required us to find further convictions on which the Bible has no verdict. But our gratefulness remains for the Bible's having set our ancestors and ourselves upon the right path.

We acknowledge that man is surrounded by unknowns. He does not definitely know his origin, nor the real nature of his being, nor does he know what his future will be. The future is unpredictable. But he belongs to the stream of life. Strange transformations of life are possible, and may be before him. The many forms of belief in immortality are signs that he naturally believes that life is stronger than death. This, in our several ways, we also believe.

News from the Regions

In conjunction with the Religious Education and Youth Department, the Midland Region held a Youth Leadership Course of its own on February 11 and 12. This took place at Waverley Road Church, Birmingham. The speakers included the National President, Barbara Johnson, and Donald Dunkley from the Unitarian College, Manchester. The Rev. Dudley Richards was in charge of the proceedings and preached the sermon at the dedication service on the Sunday evening.

Two Branches in the North Lancashire Region recently paid visits to newspaper offices. The Bury Branch went to the Manchester offices of the *Daily Mail*, while the neighbouring Branch at Stand went to those of the *Manchester Guardian*. Members from these Branches have also visited Bury Gasworks, Manchester Sorting Office, and Manchester Town Hall.

Going south news is heard of a pantomime, written by a member of the Golders Green Church and presented at the Highgate Chapel. The theme was the story of Dick Whittington, and the presentation of it at Highgate was singularly appropriate since quite nearby is "Whittington's Stone". Here, according to legend, Dick heard the message of the bells, telling him to return.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 4th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. [illegible]
ABERYSTWYTH, New Street Meeting House, 11, Mr. [illegible]
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
[illegible], Unitarian Chapel, Manchester Road, 6.30, Mr. L. [illegible]

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. T. E. [illegible]
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 Dr. H. J. McLachlan, 7, Rev. James Bruce
[illegible] Green, [illegible], Unitarian Church, 11, Rev. E. G. Lee
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. [illegible]
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30, Mr. E. E. [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30 Rev. [illegible]

Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Reginald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11, Mrs. Ewbank, 6.30, Mrs. Golder
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. M. Davies
Bradford, Town Hall Square, 10.45 and 6.30, Supply
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Crosskill
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker, 6.30, Mr. E. A. Martin
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bestler
Bristol, Oakfield Road, 11, Rev. A. H. Bestler, 6.30, ——
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Waring
Bury, Bank Street, 11 and 6.30, Rev. John Kielty

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. R. Williamson
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Dr. S. J. Kennett
Chesterfield, Elder Yard Church, 10.45 and 6.30, Youth Sunday
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11, Rev. P. C. Whiteman, 6.30, Mr. A. Barnet
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. T. Jones
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Wigfield
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. B. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South St., 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11, Supply
Gloucester, Unitarian Church, Flemings St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Tinkin
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Bond Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Mr. W. A. Davies
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. Goulland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McHardy
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
Liverpool, Bootle Free Church, 11, Mrs. E. Roberts
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Y.P.L. Service
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. A. D. Foote
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. J. Wilkin
London, Golders Green, Hoop Lane, 11, Supply, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford High Road, 6.30, Mr. A. D. Foote
London, Islington Unitarian Church, Upper Street Provost Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. D. Millard, 6.30, Rev. E. G. Lee
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. W. Washington
London, Mansford Street Church, Bethnal Green, 6.30, Mr. C. S. Dench
London, Richmond Free Church, Ormond Road, 11, Mr. John Smith
London, Stratford, West Ham Lane, Unitarian Church, 11.30; Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newburn Road, 6.30, Mrs. E. Sowter
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennison Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. P. Jones
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Mr. G. Waywell
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hepburn
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. F. M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, ——
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Mr. D. C. Dodd
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Toone
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cyrus Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Youth Sunday
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Guest
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. F. A. Bullock

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Waring
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kinsley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary

Ringwood, Hants, The Meeting House, 11, Rev. H. J. Rossington
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bird
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11, Rev. L. Hines, 6.30, Rev. A. Morrison
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. G. Wilkinson
Swansea, Penrhyd Free Christian Meeting House, 11, Rev. Simon Jones
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vining (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Mr. J. Robinson, 6.30, Miss S. Roberts

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45, Comm. Newell, 6, Mr. F. Collinson
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. R. D. Wormall
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Miss Eva Gill

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 3321
Unitarian Fellowship of Australia, 7 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. Moore
Wellington, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Ratter

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1956 RETREAT

Preliminary Notice

RETREAT, UNITARIAN COLLEGE, MANCHESTER
Monday, July 16 to Friday, July 20

—o—

Please send names provisionally to Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset, as soon as possible.

Holidays Abroad

UNITARIAN PARTIES, SWITZERLAND, AUSTRIA, LIECHTENSTEIN, NORWAY—July-August. Lone travellers welcome. Reduced party fares. Early booking vital. Write immediately, Rev. Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

"UNSEARCHABLE RICHES", the ideal magazine for the serious Bible Student, 7s. per annum. "THE CONCORDANT VERSION", the most accurate translation extant. Write: H. Jones, 10 Abbey Road, Mansfield, Notts.

North Midland Women's League: The District Rally was held at Leicester Great Meeting on Saturday, February 4.

The Service was conducted by the Rev. M. Constance Harris and an address given by Mrs. Tyler, District Controller of the W.V.S., which was full of absorbing interest.

The Business Meeting followed at which Mrs. Kenneth Sharratt presided, welcoming all who had braved the very cold wintry day. There were 45 present, representing five branches, others being unable to travel because of icy and snowbound roads; the warmth and most generous hospitality of the Leicester friends was much appreciated, as also the abundance of home-made fare provided, for all of which our grateful thanks were expressed.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 18s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. [illegible] Editorial: EUS [illegible]

The National Union of Unitarian and Free Christian Lay Preachers

EASTER SCHOOL

The Unitarian College, Manchester

March 29, 1956, to April 2, 1956

PROGRAMME

THUR.	7.45 p.m.:	Lecture by Principal F. Kenworthy, M.A., B.D. "ARE MORAL STANDARDS DECLINING?"
FRI.	10.00 a.m.:	Lecture by Dr. F. T. Wood, B.A. "THE SPEAKER'S AND WRITER'S REFERENCE LIBRARY."
	2.00 p.m.:	Lecture by the Rev. R. W. Wilde, B.Sc., M.A., Ph.D. "PSYCHOLOGY AND RELIGION."
SAT.	10.00 a.m.:	Lecture by the Rev. S. P. Whitehouse, B.Litt., M.A. "PHILOSOPHY AND THE ORDINARY MAN."
	2.00 p.m.:	ANNUAL GENERAL MEETING of the NATIONAL UNION.
	7.30 p.m.:	Lecture by Principal F. Kenworthy, M.A., B.D. "SCHWEITZER."
SUN.	10.45 a.m.:	SERVICE at Cross Street Chapel.
	6.00 p.m.:	SERVICE in College Chapel.
MON.	10.00 a.m.:	AN OPEN FORUM, Principal F. Kenworthy presiding.

Charges: £3 10s. full period; 18s. 6d. per day.
(An allowance towards travelling expenses will be made to all recognized Lay Preachers)

BOOK NOW through your Local Lay Preachers' Secretary, or direct to: P. J. Spencer, 114 Beeches Road, West Bromwich, Staffs.

Not later than March 17, 1956

CHURCH OF THE SAVIOUR (UNITARIAN)

London Road, Southampton

Rebuilding of above Church

NOTICE

The Church Committee wish to announce that the Ceremony of Corner-Stones laying will take place
on
SATURDAY AFTERNOON, MARCH 10, 1956, AT 3 P.M.

The original Corner-Stone, laid by Rev. Edmund Kell, in July, 1859, will be re-laid by Miss Mabel M. Crompton and a Companion Corner-Stone will be laid by Edmund Kell Blyth, esq., of St. Albans, Herts.

YOUR KIND SUPPORT IS INVITED

Unitarian and Free Christian Peace Fellowship

THE SAVE THE CHILDREN FUND

LENT APPEAL

1956

Subscriptions may be made payable to The Unitarian and Free Christian Peace Fellowship and sent to the Treasurer, Mr. H. K. Stephens, 4 Heathfield, Manchester Road, Ashton-under-Lyne.

Please send not later than April 17, 1956.

—o—

APPEAL CHRISTMAS 1953 £85	APPEAL CHRISTMAS 1954 £150

Printed by Wardrobe and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, March 3, 1956